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WEEKLY REVIEW.

—One reason why our Lord so long resisted the entreaties of the Syro-phenician woman, was to give an opportunity for the manifestation of her faith, and thus to rebuke the feeling of the Jews, shared no doubt by his disciples, that faith could not be expected from the Gentiles.

—"A Jain" writes to a contemporary professing to have been greatly distressed by an account of the killing of a rat. We do not remember how many hundreds of thousands of rats were killed last year on the invitation of Government, in this Presidency. Our Jain friends who claim to be so unapproachably righteous because of their respect for life in all its forms, should take notice that there could not be life on this globe were there not death. The Creator has called many orders of beings into existence which can only exist by the death of others. If their life is sacred, what are we to make of the fact that there is no life for them except by the death of others? The fisherman is only one of the many foes to which the fish is exposed; the sea in which he moves contains many finny tribes who can only live by the death of others. A pair of flesh-flies will bring into existence a progeny of many thousands to feed upon the carcass of a horse. A Jain spares the life of a spider that has made its web near his table, and looks upon himself as an avatar of righteousness because of it; and that very day ten flies fall victims to the wily spider, and if they knew the facts of the case, would die invoking maledictions on the Jain who had neglected to kill that spider. One remark that suggests itself to us is that men neglect to keep the commandments that God has given them and think to make amends for it by doing other things which he has not commanded. Illustrations of this may be found among all religionists; but no one will deny that the Marwadis, who are mostly Jains, furnish a striking example of it.

—The *Times*, in a leading article on the disruption of diplomatic relations between the Vatican and Belgium, says:

"The fact is that, whenever Rome feels strong enough to exhibit its full mind and purpose, without either temporizing or practising what is known to theologians as 'economy,' its claims to supreme spiritual and mental dominion are still absolute and unabated. Belgium for a long time has been, as it were, the nursery of Ultramontane orthodoxy. Rome has so long had its own way there that a popular reaction against spiritual authority must seem almost like a favoured child turning against its parent."

"Rome has been offered once and again the alternative of a 'free Church in a free State,' and has scornfully declined the offer, as one inconsistent with its claims of full spiritual dominion. But what it declines in principle it sooner or later has to accept in reality. Its absolute claim to control education has been disallowed over and over again, for it is tantamount to the setting up of a State within the State, and is practically a negation of the civil and secular power. The claim has been put forward with greater arrogance than usual in Belgium, but the forces of civil society are arrayed against it there as elsewhere, and the sympathy of all free people will be with the Belgian Government in its efforts to overcome an opposition alike unscrupulous in its methods and indefensible in its aims."

Rome knows how to make the best of circumstances, and when she finds she cannot have her own way, seeks to get as much of it as she can, and tries to let it be believed that the surrender made of her claims, is her tribute to the principle of religious liberty. But as a matter of fact, Rome has not yet uttered a single official word of recantation of the monstrous assumptions that made the history of Europe so many centuries the history of Romish autocracy.

—An old Friend of the C. M. S. has written to the Secretary of that Society, saying: "As we have been the means of bringing upon Afghanistan the miseries of war, the least we can do by way of compensation is to offer them the blessings of the Gospel of Peace." He accordingly encloses a cheque for £1000. We are afraid that the Afghans are perverse enough to prefer war with its miseries to the Gospel with its blessings. Still we shall be glad to hear of the extension of the work of the C. M. S. in that country, though the immediate outlook is not very encouraging

—We believe we were wrong in saying that the Rev. Mr. Deimler would not return to Bombay this year. It is expected that he will come; also the Rev. Robt. Squires and a new missionary.

—Some friends of the Indian Home Mission to the Santhals have printed a number of letters from the Rev. Mess. Boerresen and Skrefsrud, giving interesting accounts of their work. An extract from a letter in which some gentleman mentions that he heard another say that more real work was done in this Mission than by all other Missions in India put together, simply shows the ignorance of the speaker and should not have been printed. The missionaries we have mentioned and whose good work for the Lord we very highly appreciate, would be the last to wish such a foolish speech repeated.

—We are favoured with the Report of the Orissa Baptist Mission for 1879-80. Sumbulpore has been occupied as a new station. It is a place of 25,000 inhabitants, and is mentioned in the *Mahabharat* as a locality where Rama recruited his monkey army for the attack on Rawan. About 70 years ago, the Rev. J. S. Pike embodied some Missionary aspirations in poetry, and the following prayer of his is quoted in the Report:

"O may I, gracious Lord of life and light,
Snatch some lost heathens from eternal night:
Plant the first church upon some pagan shore,
Gaze on its branches spreading more and more:
Where undisturb'd Thy great opposer reigns,
Make the first inroads on his dark domains,
And see before life's transient period flies,
O'er heathen lands the blessed day-star rise."

Though he did not become a missionary the author of these lines became the founder of the Orissa Baptist Mission, and he and his son after him were for about half a century Secretaries of the Society. His grandson, the Rev. J. G. Pike, has, with Rev. Mr. Heberlet, taken up his abode in the new station, Sumbulpore, and we trust that it will not be long before the prayer embodied in the above lines will have received fulfilment there. The Report contains a full account of the varied work carried on at the older stations of this Mission, Cuttack, Berhampore, Piplee, &c. Forty-nine were baptized on profession of their faith last year at Cuttack and twenty at the other stations. The majority of these appear to have been boys and girls in the orphanages. The total number of communicants is 997. There are 382 children in the different orphanages. In the districts where these missions are established there are about five millions of inhabitants. The mission in Cuttack was established in 1822. So far as we can make out there are six missionaries in this field, besides a good many Native preachers. In the press connected with the Mission 34,840 copies of tracts and scriptures were printed last year. An example is given in this Report of the way in which English magistrates fifty years ago tried to arrest the work of the Lord. Extensive tours were made in the last cold season, chiefly by the Native preachers. There are some ladies engaged in Zenana work. It would be a great advantage if mission Reports were generally accompanied by full tabulated statistics.

—It was predicted concerning Ishmael that his hand should be against every man and every man's hand against him. The Mahomedans trace their pedigree to Ishmael, and the history of Mahomedism is a continual illustration of the fulfilment of the prophecy. The most discordant element among the nations of the present day, is the Mahomedan element. Things appear to be approaching a great crisis not only in European and Asiatic Turkey, but in other Mahomedan countries. Mahomedans have been educated by the Koran to rely upon the sword as the interpreter of Providence, and they are always dreaming of a day when their faith shall recover by the sword all that it has lost. It is difficult to account for the infatuation of the present ruler of Turkey, unless we suppose that he is more or less under the influence of this day-dream. The very fact that reforms are urged by Christian powers, seems to have the effect of determining him against them. The news of the destruction of an English army in Afghanistan will probably lead him to go forward more wildly with his scheme of resistance.

—Mr. Livingstone, Principal of the Ber-

hampore College, has issued "a Manual of Manners," in which, among other things, he reads those Native gentlemen who enter a Protestant place of worship and leave before the service is over, a lecture for their ill-breeding. If it were done intentionally he thinks it should be punished criminally, but it is done in ignorance. As deacon of a Protesttant church he seems to have been greatly tried. Perhaps he would allow that if St. Paul were preaching and continued his remarks until midnight, and then resuming the thread of his discourse went on till dawn of day, as at Troas, the visitor would be excusable for leaving. It is not pleasant to see people leave in the midst of a service, but sooner than that they should absent themselves, we would like to have them hear even a portion of the preaching, or the praying or singing.

—"THE Claim of Christ on the human Conscience. By the Rev. Wm. Stevenson, M. A. Madras." This is the second of the "Papers for Thoughtful Readers" issued by the Bombay Tract & Book Society, the first being, "What is the Religion that man needs?" by G. Bowen. We have read this paper with great interest and think it exceedingly well adapted to arrest the attention of the really thoughtful among our Native gentry. It is well worthy the attention of Europeans also. A great many people in this country are relying upon their conscience, who do not consider that conscience has participated in the degradation that has come upon all the faculties of man through the alienation of the heart from God. Men are conscious that they are bound to do what is right, but in general they allow the question, what is right? to be determined for them by what seems their immediate interest. The question, What is right? is one that only our Maker can answer unerringly, and it is just what he is willing to do for every man, but unhappily men turn their backs upon him and choose to settle it for themselves. Mr. Stevenson points out that every man is bound to do *the highest right which he sees*; in other words to obey his own highest impulse. This, we should think, would be to wait earnestly upon his Maker for guidance. But God in his great condescension, recognizing man's fallen condition and ineptitude for good, instead of laying upon him the obligation to climb to the throne of heaven, has sent Christ into the world to be the light of the world. This pamphlet shows that when Christ calls upon men to renounce all that they may follow him, he is really laying no heavier claim upon them than is laid by every law of righteousness; to follow the right, however manifested, demands the very same sacrifices. Abstract ideas of duty have very little power compared with the influence of a godly life, and thoughtful persons acknowledge now that there is no ideal of human conduct comparable with that which is set before us in Christ. But the recognition of this lays every man under a sacred obligation to become a disciple of Christ. We hope that our readers will get copies of this book which is published at a very low price to make it suitable for wide distribution.

—WITH reference to the letter of "Alpha," we would make a remark regarding the divine attributes. When we speak of divine justice what is the idea in our mind but that of a Being characterized by justice? By infinite goodness we mean love residing in a divine Person. Accordingly, whatever shows the attributes of God, shows, we think, the existence of God. The immense majority of men believe in the existence of God, and we do not think they reach it by the ontological argument, but by what they see of God in nature. Rom. 1 20. Ps: xix. i. One does not disbelieve in the existence of God except by doing violence to the testimony that is poured in upon him by every inlet of his being. We quite agree with our correspondent that fallen man cannot attain to a true knowledge of God except through Revelation. Alpha says, with Dr. Caird, "You cannot conclude to a final Cause of infinite perfections from even a great number of finite cases of design." We sought to show that each case of design had ramifications that laid hold upon the ends of the universe. This word *finite* may mislead in this connection. The thing itself may be limited enough but no one that knows what a plant really is can rest in the conception of an author less than infinite.

—ON Wednesday evening the announcement of a great disaster in Afghanistan reached Bombay. The intelligence came in the first instance from England. The force under General Burrows was said to have been annihilated. As that force consisted of four or five thousand men, the news was sufficiently alarming. The information since received shows that the disaster was overrated, but is, in any case, a most humiliating and afflicting reverse. Hundreds of families in England, and thousands in this country, perhaps, will be thrown into profound grief. At the time we write there is no definite information as to the number of those who have escaped. It is well that the enemy had not the sense to follow up spiritedly his success; a much more serious calamity might have occurred. Troops are being forwarded with all despatch to Candahar. General Burrows at the time of the defeat was forty miles in advance of Candahar, that is, from any base of support. We must now bid adieu for a good while to our anticipations of an early return of the troops from Afghanistan.

—THE Pope in 1851 cut England up into little bits and gave these to certain bishops. The English were a good deal alarmed at first, but afterwards it did not appear to amount to much. The Bombay Government, at the request of Bishop Mylne, have cut up the city of Bombay into several pieces and assigned them to the different churches of the Anglican establishment. The reason assigned is that the inhabitants of each district may know to whom to apply for help in sickness, for the baptism of their children, &c., in fact that they may know who their pastor is.

MR. Caird undertakes to show the inadequacy of the Materialistic theories that have received so much attention of late, and to our mind he does it. The inadequacy is two-fold: 1. Professing to exclude mind or ultimately to reduce it to a function of matter, they really presuppose or tacitly assume it at the outset. 2. The principle which they employ as a master-key to all the phenomena of the world—that of force or mechanical causality—is applicable only to inorganic nature, is inapplicable to organic or vital phenomena, and utterly breaks down as an explanation of consciousness or intelligence.

"You cannot start in your investigations with bare, self-identical objective facts, stript of every ideal element or contribution from thought. The least and lowest fact of outward observation is not an independent entity—fact minus mind, and out of which mind may, somehow or other, be seen to emerge; but it is fact or object as it appears to an observing mind, in the medium of thought."

The materialist takes a pebble, places it before him and seeks to understand it. What have we then? The pebble merely? Beside the pebble there is a mind endowed with power to take cognizance of this pebble, to apprehend its qualities, its constitution, its relations. Something, to say the least, quite as remarkable as the pebble or any other material thing. Without this mind, it is impossible to advance one step in the investigation of nature.

"The Materialist, while supposing himself to be dealing with hard material facts and experiences, is found employing such abstractions as force, law, matter, as if they were on the same level with sensuous things, and treating them in his investigations and reasonings as though they were real entities, immediately given, apart from the activity of thought to which they truly belong. Or again, while contemning all that is supersensible, he is continually using, and cannot advance a single step without using—though often in a haphazard and uncritical manner—such categories as *unity, multiplicity, identity, difference, cause, effect, substance, properties* &c. which are pure metaphysical forms,—unconsciously adopted, without warrant or justification, from that realm of ideas which he ignores or denies."

He goes on to point out that we take cognizance of nature by our organs of sense, but only in the way of isolated sensations. But isolated sensations are only the crude materials of knowledge needing to be compared, distributed, unified by the mind.

We must have the presence of some unifying, concentrating power amidst the flux of impressions, in order to reclaim them from chaos, to identify, relate, compare, co-ordinate them into coherent objects of knowledge. And this constant amidst the variable, this unifying power, is, and can only be, that spiritual self, that self-conscious *Ego*, which is not given by sense, which is not in this or that sensation, but is common to all sensations, to which they are each and all referred, and which locks them together in the unity of thought."

We have not space to follow this author in the prosecution of his argument. Dr. Caird discards the teaching of Hamilton, Mansell and Spencer regarding the Unknowable.

"That the secret ground on which all finite intelligence rests is the consciousness of an Absolute Intelligence, or of an intelligence in which absolute trust is to be reposed, will be obvious when we consider that our very doubts and uncertainties imply the consciousness of an absolute standard to which our doubts are referred. Even in maintaining that the human mind is incapable of absolute knowledge the sceptic presupposes in his own mind an ideal of absolute knowledge in comparison with which human knowledge is pronounced defective."

THE pearl of great price is worth more than any gem you can bring from the ocean, than Australian or Barzilian mines strung in one carcanet. Seek after God; find His righteousness, and all shall be well here; all shall be well hereafter.

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SATURDAY, JULY 31, 1880.

VEDIC RELIGION.

"The Vedic religion, or the creed and practice of the Indu-Aryans Three Thousand Years ago, by the Rev. N. S. Macdonald M. A * The Puranas contain innumerable statements regarding the world we live in that are directly opposed to the admitted discoveries of modern science, and many educated Hindus have been obliged to give up these books as not authoritative or inspired, but they have fallen back upon the Vedas as works of another character, and have sought to make it appear that they have in these a sufficient justification for their unwillingness to renounce Hinduism for Christianity. As a matter of fact that which is known as Hinduism, that which influences the people generally in their worship, their caste observances, their great festivals, their ideas of sin and righteousness &c. &c. is as far removed from the Vedic religion as it is from Buddhism, and farther. The Gods in whom modern Hindus trust are not the Gods mentioned in the Vedas. But this seems to matter little; the Vedas are appealed to with as much confidence, as justification of Hinduism, as though they gave it a direct sanction. We have then this startling anomaly. The Modern Hindoos are guided by the Puranas and Oop-puranas, and justify themselves by the Vedas. They steer by one compass and appeal to another. They have been helped in this by the general ignorance prevailing as to the Vedas. But now that there are so many more facilities for coming to a knowledge of the Vedas, the anomaly begins to be a little more apparent. To some extent the desire to become acquainted with the Vedas has been stimulated by the belief that the comparative purity of the Vedas would serve as a vindication for Hinduism and a means of saving it from utter ruin. Many European orientalists have joined them in the endeavour to find out a soul of goodness in the Vedas. What is the religion that man needs? What should be the character of a revealation from God to man, seems not to have been at all understood by those who have sought so laboriously to discover the excellences of the Vedas. It has been thought that if they could find occasional representations of the deity and of man's obligations that could be regarded as correct, they were thereby vindicating the Vedic religion as worthy of the confidence of men. But Christianity shows us that what man needs is something quite different from this. A man in a deep pit may see the stars by daylight, but that will not help him to get out of the pit. You may communicate with him and tell him what path he should have walked in to escape the pit, and you may tell him the depth of the pit, and fling down a bed for him to lie more comfortably upon. But after all, what he wants is something altogether different from this. The one thing that is needful for him is a means of deliverance. Can you get him out of the pit? If not, go your way; you are not the one he wants. Though we should grant that the Vedas contain all the fine things that men have imagined, this would not justify people in building their hopes of salvation upon them. Man's knowledge of the right is far in advance of his disposition to do the right. For our own part, we are very glad to see so much attention bestowed upon the Vedas. For we have no feeling that makes us in the least unwilling to recognize truth and excellence in the Vedas or in any other book of man's composition. There is nothing in our system that makes it necessary to throw contempt on others. We are simply intent on showing men that salvation is the gift of God, not the attainment of man, and that it is just as necessary for the wisest as for the most ignorant. It is true that men may glory in some system which they possess and be thus hindered from coming to the knowledge of what they really need. We desire therefore that the Vedas should be accurately known, and welcome every work that is fitted to make the public acquainted with their contents. We are glad to see this analysis of the *Rig-Veda Sanhita*, which the book mainly is. The Pundit Dyanand Sarasvati teaches that the Sanhita is of divine origin and eternal, and would make it the religious standard of the people. It is one of the text-books in the Calcutta University, though the Bible and the Koran are excluded. It is supposed to have been committed to writing some time after the original composition of the Vedas. Mr. Macdonald points out that the rishis or saints whose names the hymns bear, are proved by the contents of the hymns to be their authors. They describe themselves as the authors.

"In most writings upon the Vedas, whether by Max Muller, Monier Williams, Dr. Banerjea, Samuel Johnson, H. H. Wilson, Talboys Wheeler, J. F. Clarke, Colebrook, Dr. Robson &c. the writers restrict themselves to the best writings only, *Indian Wisdom*, like grains of gold in hard quartz. Max Muller, after apologizing for the previous state of matters adds: Whether I am one of the guilty ones or not, I cannot help calling attention to the real mischief that has been done and is still being done by the enthusiasm of those pioneers who have opened the first avenue through the bewildering forest of the sacred literature of the East."

The cause of truth has not been advanced by those who have sought to make it appear that the Vedas were a mine of oriental wisdom. People who have taken their ideas from these anthologies have, on becoming acquainted with the Vedas themselves, been utterly confounded with the rubbish that constitutes so large a part of these hymns. As we have repeatedly pointed out, the majority of these effusions are in laudation of the intoxicating Soma juice, i.e. are, Bacchantic. This is one respect in which Modern Hinduism has greatly improved on Vedism. Mr. Macdonald thinks there is no trace of pantheism in the Vedic hymns: none of transmigration now so universally believed by the Hindus; no places of pilgrimage; no child-marriage; no sutttee, no caste. Mr. Macdonald treats of the things found in the Vedas under the following heads: Sin; Immortality; Soma; Sacrifice; Monothism or Polytheism? Incarnation; Polygamy; Priests; the Fatherhood of God and brotherhood of man; Miracles &c.; conclusion. A large part of the book is devoted to the consideration of monotheism. We have often pointed out that the most idolatrous Hindoo, ready to worship wherever he sees any red paint, never has the slightest difficulty in assenting to the proposition that there is but one God. It does not prove much to cull passages from a sacred book in which God is spoken of as one, unless that one God is represented as forbidding all worship that is not addressed to himself. And the very Hindu who acknowledges that there is but one God, when he worships Gunputi or Vithoba speaks of him as the creator and upholder of all things. There is perhaps an unconscious pantheism underlying all this. Mr. Macdonald has many just observations under this head. From the beginning to the end of the Rig-Veda it is a worshipping of the many. We cordially commend this work to our readers and believe that many will feel that the author has conferred a favour on the public by preparing it.

* Calcutta, P. N. Shaha, 18 Duff St.

LETTER FROM AMERICA.

I AM enjoying the great happiness of a few days' intercourse with a party of evangelists who will be working mightily in India in a few months from this time. The Rev. Messrs. John S. Inskip, W. McDonald, and J. A. Wood, with their wives, are holding a special camp-meeting in these hallowed woods, as a preparation for the tour round the world on which they expect to sail on the 23rd instant. This tour was proposed by your own Rev. W. B. Osborn, and it has been in project for two years.

Mr. Inskip is the President of the National Camp-meeting Association, and the leader of the Expedition; he absorbs the attention of onlookers, to the exclusion of the other two ministers, who do not, however, regret the circumstance, for neither of them looks a victim of vanity. The churches of India will have a mighty man among them in Mr. Inskip, who is a man of prayer, a man of faith, and a man of one purpose.

He preaches with extraordinary power, and with only an occasional outburst of Methodist effervescence. The hearer is impressed at once with the *weightiness* of his sentences. In this respect, as well as in the originality and keenness of his observations, Mr. Inskip bears a singular likeness to the great William Taylor, but his style is much more animated than the other's. He abounds in sound common sense, without which, my observation leads me to think, no man, be his cause good or bad, can secure the attention of a large following.

But the most attractive feature in this man's preaching is his imagination, which, without an approach to extravagance, throws a charm over the simplest things he says. Then when he treats some special subject of the imagination, which he is fond of doing, he presents a pleasing and beautiful picture to the mind. It is right to speak well of the feeblest and most ineffective person who lives a devoted life and works unselfishly for the good of others, but Mr. Inskip is a man for whom it is unnecessary to make apologies. He has also a strong support in his excellent wife, who, like himself, is wholly consecrated to the Master's, service.

Round Lake is a beautiful camp-ground. It would be sufficient praise to say of it that it remainded one much of Lanowlee Woods, where the Bombay Camp-meeting is now held every year; but there is the additional attraction of the lake, which is nearly round and more than a mile wide—a beautiful piece of water, fringed with trees and shrubbery. The woods and the water attract all the rain-clouds in the region, and the down pour is sometimes tremendous; but the thunder and lightning are not to be compared with the artillery of your Western Ghats.

"Palestine Park" is one of the well-advertized features of Round Lake; but although the distance from Dan to Beershaba is about two hundred yards, the scale is far too small for the park to be of particular value. For instance, Mount Nebo, Mount Olivet, and Mount Carmel are represented by mounds about as high as footstools, which, of course, it requires a very lively fancy to distinguish from the irregularities of any other piece of rough ground. To be sure, hundreds of persons can be found to say that their ideas of Scripture geography have been vastly expanded by a walk with the guide, round the park; but these people would have been equally benifited by an

interesting lecture on a wall map of Palestine. There is adjoining the park a large model of Jerusalem, which is really an instructive representation of the holy city.

There has been a drenching fall of rain each day since the camp-meeting began. That has cooled the air and beautified the verdure, but it has also kept away some hundreds of persons who would otherwise have come to the meeting. Consequently the attendance at the services is smaller than it was expected to be. But the people who have come are those whom neither cold nor rain could keep away; so there is as much power and interest in the services as if the attendance were three times what it is. There are five meetings a day, and as they are prolonged indefinitely, we have religious exercises going on virtually the whole day from 5½ in the morning till 9 o'clock at night. There have been few persons present to be converted or to receive entire sanctification as a new blessing; but a great many men and women, ministers and laymen, have confessed a mighty accession of the power of the Holy Ghost within them.

Those who know that the subjection to Christ of the educated natives of India depends, not upon any new way of presenting the truth to them, but upon the effective work of the Holy Spirit in their hearts, will be strongly impressed with the power of prayer which accompanies these latest evangelists to India. Mr. Inskip and his friends have long been consecrated men: their projected tour is a fresh act of consecration: and even now they and not a few of their sympathizers are daily and nightly wrestling with God.

I had the pleasure and privilege of spending a day in the company of the Rev. Wm. Taylor at Ocean Grove lately. He preached twice during the day. It was a rare gratification to listen to his great thoughts and observe his great spirit. He was to start in a few days for Brazil—the next country which the Lord has sent him to open up for the Gospel. I have frequently listened while little men were trying to despise this man's gigantic operations, wondered that shame, after fear the last drag upon human folly, did not restrain them. As I stood or sat with Taylor at Ocean Grove, I contemplated his new mission. Search through Bombay, search through Calcutta, search through any city in the world, and you may light on a man, who,with money, and assistants and servants, and introductions, could go into a foreign land of strange language and hostile religion, and plant it with Christian churches. It would be a great achievement of such a man, and he would merit and would receive the highest honour at the disposal of the body under whose auspices he went forth. Yet there is every probability that Taylor, with his two hands and a change of clothes, will establish in Brazil an organization like the fabric of Methodism which has already spread over the peninsula of India. Every Christian knows that he simply could not do that were not the power of God at the back of him,

I was pained to see that Mr. Taylor manifestly realized the arduousness of the task before him, and I thought of the inperative conditions of heroship. Mr. Taylor was under no necessity to go to Brazil, He could have chosen his place and almost chosen his income, and settled in the rest to which he is so well entitled, and which invites him with stronger enticements every year. But heaven's heroes, like heroes of earth, are made of stuff to practice self denial and undergo hardship. At best they are all too few, The world sorely needs more. So let us not interpose with our good conusel, nor waste our pity upon them. But let us look on and adore as God raises up hero after hero to carry on His vast operations for the redemption of mankind. How mean all worldly schemes of usefulness and aggrandizement are, compared with even the smallest part one can take in the work of God's kingdom. When the day of reckoning comes, and heaven's heroes reap their "great recompence of reward," there will also be ten thousand insignificant ones who in the day of their abusement, "have given them a cup of cold water in the name of a disciple;" and these will in no wise lose their reward.

At Ocean Grove I found the aged Osborns, father and mother of the Rev. W. B. Osborn of the South India Conference, M. E. Church.

B. A.

Round Lake N. Y.
14th June.

INTERNATIONAL BIBLE STUDY.

August 8th, 1880. *Matthew XIX.* 13-26.

13-15. Parents thought they could not do better for their children that get Christ to bless them, i. e. pray for them. The Father heareth the Son, and would undoubtedly hear him with regard to their children. The disciples thought it not right that their Master, already overworked, should be asked to pray for all the children that kind parents might choose to bring to him. But they did not know perfectly the mind of the Master. He was quite ready to do what the parents wished. The parents, so far as they rightly understood what was done, would carefully keep in mind that God would bless them in their endeavours to bring up the children for him. Our Lord had no thought of interfering with the obligation laid upon the parents, as for instance in Deuteronomy vi. 7. The blessing of the Lord upon children is in connection with the observance of these instructions by the parents. The children brought to Jesus and blest of him, he recommits to the parents. No parent can intelligently and believingly present his child to the Lord unless he first present himself to the Lord. Let all those who in these days present their children publicly to the Lord, remember that the blessing of God is to come upon their children in connection with their loving, wise and believing endeavours.

"Why callest thou me good? There is none good but One, God." Careless readers of the Bible make a frightful blunder in this place. The Bible is full of pits and snares to him who reads carelessly. It is a thousand times safer to attempt to scale the glaciers of the Alps without aid of any kind, than to read the Scriptures without reflection. This young ruler manifested an admirable degree of solicitude to obtain eternal life; but observe, he had no idea of obtaining it except through something that he should do.

"What good thing shall I do?" He had been doing good things from his childhood up; the commandments could afford him no additional help. There was nothing wanting in his obedience to their requirements, yet somehow there was in his mind an uneasy feeling as though something remained to be done, and he hoped that Christ would point it out to him. There are two kinds of self-righteousness: 1, that by which a man seeks to commend himself to his brethren as righteous; 2, that by which a man seeks to commend himself to himself, that his piety may be the object of his self-conplacency. Sometimes there is a mixture of the two. Nothing is more insidious than that form of self-righteousness in which we make an idol of our own religiousness for ourselves to flatter. This young man was quite as much attached to his own religiousness as he was to his money. If our Lord had told him to lay out a large sum of money in building a hospital, or tank, or synagogue, we have no doubt that he would have obeyed with alacrity. But in doing it he would only have been adding another story to the edifice of his own righteousness. What our Lord aimed at showing him was that this imaginary edifice of his own righteousness was built upon the sand. But,knowing well how sternly the self-righteous man resists any assault upon his imagined righteousness, instead of saying, Young man, you are under a great mistake in supposing that you have any righteousness that will even begin to procure you the favour of God; he said to him, Why callest thou me good? Thou considerest me a teacher come from heaven accompanied with unusual powers, but still a man. Learn then that the best man that ever lived has no goodness of his own, and is incapable of doing any work that will be good in the sight of God, until he altogether renounces the idea of his own goodness and receives that which God is willing to impart. He lacked one thing, faith in Christ, whereby renouncing althegether the idea of his own righteousness, and receiving the righteousness of God in Christ, he would be able to do works pleasing in the sight of God. The 'one thing thou lackest' corresponds to 'one thing is needful.' God had given him wealth; but if he had the love demanded by the law he would see it to be his privilege to make this wealth over to those who needed it so much more than himself. Faith in Christ would have led him to act like the man who found treasure hid in a field, who sold all that he had to obtain that field. This rich young ruler felt that to part with his wealth would be to part with his means of obtaining righteousness. He knew not the meaning of the words 'the Lord our Righteousness.' The blunder that careless readers make is in supposing that Christ reproved the young man for calling him good. Christ had no goodness of the kind which the young man was seeking, goodness of his own, apart from God. He says: "I can of mine own self do nothing." "There is none good save one, God;" but if the young man had become a sincere disciple of Christ he would have ascertained in time that "in him was all the fulness of the Godhead." Christ said of himself, "I am the good shepherd." "I am the Way and the Truth and the Life." "He that hath seen me hath seen the Father." "Many good works have I shown you from the Father; for which of those works do ye stone me?" The passage under consideration is one of those of which no intelligible rendering can be given unless we recognize Christ's divinity.

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." No language could more strongly express utter impossibility. Rich men cannot be saved, unless they consent to vacate that position and recognize that all wealth as well as righteousness belongs to God. Rev. v. 12. "Except a man forsake all that he hath he cannot be my disciple," said Christ. Faith in Christ implies a transfer of all we have to Christ, as men transfer to a life-boat all they have in the sinking vessel. The property of the believer is not his, but Christ's. Otherwise the faith is in oneself.——The disciples were exceedingly amazed. The idea of such an ardent seeker being turned back

from the gate of life! If he could not be saved, who could be?——"With men this is impossible, but with God all things are possible." Yes, glory to God, he is able to reveal the excellency of Christ to a rich man so that the latter will gladly part with all. Phil. iii. 7-11.

There are so few who manifest any desire for the salvation and service of Christ that when we see any body coming out as a seeker, we are tempted, to conclude that his salvation is now certain. But our lesson shows us that there may be strong desire along with an unwillingness to give up all for Christ, and that without special instruction this secret unwillingness will not become manifest.

REMINISCENCES. LXXIX.

Our readers must still bear with us a little, while we continue the extracts from the metrical sketch of H.'s life. In the following lines we see Homunculus as he was in the early part of 1844, when he had brought himself to believe in a future life of happiness and in the prospect of reunion there, and in the teaching of a human Christ but not as yet in the efficacy of prayer.

How deep that night which not a thousand suns
Avail to vanquish! From the central light
How far removed that melancholy orb
Where myriads of diminished suns as stars
Die feebly out! The night of unbelief
Delusively becomes a diff'ring night
And calls it day. No orient ray precursive
Says yet, The bridegroom cometh. New and strange
Float through that night religious tones that seem
Flung from the harps of a celestial host;
And misbelief to its imagined heaven
Longs ardently to soar. No still, small voice
Yet whispers of the Prince whose feet pacific
Bring everlasting day, Whose wounded hand
Alone the gates may open of that place
Where mortals meet, forever each in each
Christ's glory to discover.
Hear, oh earth!
Ye heavens, let not the echo die. Till now,
No torture and no mercy from those lips
One recognition of an unseen Nearness
Mindful of human prayer, has ever won.
Through childhood, youth and to the vaunted prime
Where manhood takes the measure of its powers
And sounds its utmost needs, this soul not once
Had spoken to its God. See through the dusk
That knee at length now bending, and those lips
Committing to the air an unformed word
To try if utterance may indeed bridge over
The gulf that parts the creature and Creator.
What! hath a serpent underneath that knee
Disclosed itself, that springing to his feet
Th' unsubjugated doubter, stung with shame,
Snatches the dogma of his darkened life
As from a precipice? How many walls
Circling thy citadel, oh lord of sin,
Thou smil'st to see fall vainly! Known to thee
The art those disregarded stones to add
To thy more trusted battlements.
What hope
Will follow further in these catacombs
Of living death? A thousand hopes turn back:
Christ's pilgrim-hunters give their worthier time
To rebels not so panoplied in sin,
So fascinated with th' invented heaven
Of their own heart; yet, Christ-commissioned, one
Etherial hope that even angelic sight
Perhaps descried not, to those faithless feet
Faithful, unweariedly went on.
Look now;
This baffled thinker stands and in the ear
Of night these words with conscious candour speaks:
"If verily there be a God that heeds
Man's aspirations, let him know in me
One whose desires are all in this bound up
That I may do his will; that will made known,
Whatever pain, reproach, dismay or loss
Flow from it, earth to me no privilege
Like that of wedding to my Maker's will
My residue of life, can offer." He
Whose subtle love could on the cross a plea
For them that pierced him find, and through the warp
Of human vanity full well the weft
Of his own wisdom knows transformingly
To pass, accepted from the doubter's lips
What our poor love might deem not winged for heaven,
Nor stayed to mark what words the drooping heart
Sent after. "Folly! from his august way
Stooping, shall the Most High his mighty will
Commingle with the worthless will of one
So mean as I?" The earthquake of great sorrow
Had shaken so the prison of his soul
That for one instant in its wall a cleft
Gave pathway to that cry, then closed again.

See where the thoughts of many thousand minds,
Dissevered from the destiny that sweeps
Those minds away, in monumental books,
No longer shifting, bid the sons of men
Knock at a huudred gates of human wisdom,
Or, shall we say, of heavenly wisdom mixt
With falsifyiug folly, seldom pure.
He on whose unsurrendered soul our gaze
Is lingeringly directed, in that place
Of volumed thought, asks and a book receives
In which he purposes to find such food
As his mind's appetite may brook, such only.
Haply no verifying glance is cast,
Till in his distant chamber, face to face,
"Proofs that the word of God is with mankind"
Confound him with their unexpected prayer
To look upon them. "Unsolicited,
How in my hands, unwelcome, came this book,
How stole it unsuspected with me hither?
I know ye well, proofs not that God hath spoken
But that man's heart dares fashion for itself
What from God's hand it craves. Why search with pain
Th' obtrusive evidence that falsehood smiled
Beneficent upon the dying soul
Now clothed in truth's own radiance?
Faultily
Made thus his guest, the witness-bearing book
His unenquiring glance conciliates
With this stunch truth, that on no path of man
Excessive light is shed, no Pisgah found
So eminent that our largest needs behold
A satisfying Canaan; why then deem
The gift of added light incredible,
And with the visible make chains to bind
The hand in which creation like a drop
Loses itself? Scarce knowing what the food
His thoughts now feed on, lightly in the hand
Of the untrusted guide his own just leaving,
Some steps within the vestibule where truth
The indications of her earthly shrine
Exhibits, see our doubter take; and see
How step by step before the stalwart truths
Mistrust gives way. In slow procession pass
The long-insulted messengers who saw
Ascending with immedicable wounds,
Life giving, Christ, and through an angry world
—Angry because its blandishments and wrath
Alike were unavailing—bore the words
Whose prohibition in redeeming blood
Had by that world been written. Hugest stones
Of tribulation hurled from every height,
How fail they to make havoc of this joy,
This loving peace mysterious, and this hope
So wild and so indomitable? *Wild?
Why not? What unpermitted thoughts are these
That offer to throw down the edifice
By reason so laboriously reared
And by long years made hoar? Ah! full too oft
Illusion's gems have purchased reason's wealth,
—Poor who possesseth, scarcely less who loseth.—
Think not, ye smiling arguments, that grief
Those gates may open where so many winters
Ye knocked in vain.
Days come and go: the book
Lies unregarded: yet an emerald bow
Still haply hovers near it. By assault
Be unbelief not taken: let the mind
Collect its forces, and let judgments sit
High above impulse.

A CLERGYMAN'S STORY. II.

Mr. Haslam's book contains some remarkable accounts of revival occurring in the early days after his conversion. Here is an account of a work at Mount Hawke, Cornwall. He had been invited to preach there and found 3000 people assembled on the common to hear him.

A mighty power of the Spirit of the Lord came on the people, and several hundreds fell upon their knees simultaneously and many began to cry aloud for mercy. The strange part was that the power of the Lord appeared to pass diagonally through the crowd, so that there was a number of people on their knees six or eight feet deep banked up on either side by others standing. It extended from the left-hand corner near me to the right-hand corner in the distance.——It was quite impossible to go on preaching, so I gave out a hymn and then went in among the slain of the Lord. After about an hour some one suggested that we should go to the school-room, as it was getting dark. The clergyman of the parish was on horseback in the lane close by, watching proceedings. I asked him if we could have the use of the school-room. 'Oh yes,' he said, 'yes, certainly—certainly—any thing. "He seemed very frightened. The men and women in distress of soul were led to the room, crying and praying as they went. When I reached the place, I found it impossible to get in, for it was already full, besides a throng standing at the door. I was taken to a window at last, and getting in through that I stood on the schoolmaster's table which was near.—The place was densely packed, and the noise of the people praying for mercy was excessive. I could do no more than speak to those who were near to me round the table. As they found peace one by one and were able to praise God, we asked them to go out and let others come. In this way the meeting went on till ten o'clock, when I left; and it continued to go on all night and all the next day without cessation. It will scarcely be credited, but that same meeting wss prolonged by successive persons, without any intermission, day or night, till the evening of Sunday, the eighth day after it began. This kind of thing was not unusual in Cornwall, for we had the same in our school-room at Baldhu for three days, but eight days is the longest period of which I have any personal knowledge."

The opposition ran very high, but the instigators were 'serious and earnest persons,' who verily thought they were doing right.

One dear friend of old time said he felt so hurt because I was changed, and often wondered 'why God did not strike me dead for all the harm I had done to the Church.' Another said that he should not be surprised if the very ground opened and swallowed me up for my fraternizing with schismatics. The sin of Korah, Nathan and Abiram was nothing to mind.

Haslam says he could well understand the feelings of his brethren for he could remember how he himself had actually flogged a boy in the school for going to a chapel and professing to be converted; and the boy promised that he would never be converted any more. But what excited the astonishment of Mr. Haslam was that some of the evangelical clergy appeared to be as bitter as the rest. One ministerial friend who had opposed him in his High Churchism, now opposed him more than before because he had become "a Dissenter." How surprised I was, he says, when I found that the conversion of souls was not by any means the first thing in the minds of my evangelical brethren; and more so still, when I saw that even preaching for the salvation of souls was put aside altogether if it did not fit in with the stated service-day of the week, or public opinion.

Some surprising examples of this prejudice on the part of evangelical clergymen are given. This was between 25 and 30 years ago, and we presume a considerable change has taken place since then.

The scene of the following was Golant; time, 1856.

"The news of these conversions made some of the town's people furious; and, being the fifth of November, they consoled themselves by making a straw effigy to represent me.

* In Paley's Evidences the attention of the reader is concentrated upon the Apostles, their character, teaching, sufferings and work.

They put on it a sheet in place of a surplice, with a paper mitre on its head, and setting it on a donkey carried it through the town, accompanied by a crowd of men and boys, who shouted at the top of their voices, 'Here goes the Puseyite revivalist! Hurrah!' In this complimentary sport the curate and one of the church wardens took part."

"The work which began in this part went on and spread. The refusal of the clergy to take it up sent it to the chapels where it was continued for miles around. For this reason I was charged then and have been since, with encouraging Dissent, but the accusation sits very lightly on me, for I know what I would rather have. Nothing would please me so well as to have the clergy converted, and taking up the work; but if they will not, then I would rather that the Dissenters had the benefit than that it should die out and be lost.—Churchism with its sacramentalism, is as sectarian as any form of Dissent, Romanism included."

After a while Mr. Haslam was brought to see that the Gospel was more than he had apprehended. It was one thing to come out of Egypt; another to enter into Canaan. He saw that He who had died, had risen again. He came to know Christ as his sanctification as well as his righteousness. This made a new era in his work. He does not however dwell much upon this subject.

One of the deepest impressions made upon the reader by the perusal of this volume, is that Mr. Haslam must have had a very strong attachment for the Church of England to have continued in it when so much was done to get him out of it. Almost all his ministerial friends, from the time of his conversion, seem to have thought that his proper place was among the Dissenters, from whom he had confessedly received his great blessings. But in spite of unnumbered provocations and rebuffs he maintained his place and still maintains it.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR BROTHER,—I am sure you would like to know how I am getting on with my tour round the world. My forefathers were familiar with their *Nagar pradakshina*,* and now their descendants, talk and actually perform *Prithvi pradakshina*. Thanks to your Western science and Western civilization or rather to the God of providence.

2nd July. We left Bombay at 7 o'clock A.M, by the Steam Ship *Pekin* one of the most magnificent vessels belonging to the P. and O. Company. As we had to pass through your monsoonish weather on Saturday and Sunday, the sea was very heavy and most of the passengers felt more or less sick. On Monday we all felt like our former selves, and began to enjoy the sea voyage.

6th July. *Point De Galle.* We arrived here between 10 and 11 o'clock A.M. As we had to take in cargo we stopped here two days, and on both I went ashore. The district around Galle is most beautiful, full of cocoanut trees and in some respects not unlike Bombay, especially towards Girgaum. Traces of superior European civilization are observable throughout the place. There are several Christian churches. One of these belongs to the old Dutch Reformed Protestants, and the Scotch Government Chaplain, Mr. Mitchell ministers in it. I called on him for a few minutes. He knows Tamil very well, but has no mission work in connexion with his congregation. At other places where he has been labouring in India be used to have a good deal of mission work amongst a Tamil speaking population. Do you know the best way to have large and flourishing churches any where? Make them as missionary as you can and the sixty seventh psalm will be assuredly realized in some way or other.

I also called at the Weslyan mission house. It is situated on a most picturesque spot, a hill covered over with trees. The Wesleyans have extensive mission operations in different parts of the Island and with a good deal of success. At Galle they have a pretty Native church with a Native pastor and a number of Anglo-Vernacular Schools for males and females. I visited two of these which seemed to possess a good deal of life and energy.

I also visited a Buddhistic temple which had a number of Buddhas in various attitudes but most of them were in a seated posture as if immersed in pensive meditations. I asked a number of young priests who these Buddhas were and their answer was "our gods," and to all intents and purposes they appeared to me as idolatrous as any class of Hindu idolaters, perhaps with this exception that they allowed me to get in with my shoes on, which Hindu idolaters would not have tolerated.

Do you know that the Theosophists from America are making a great stir at Galle? They have given out that *they* are Buddhists and yet they have not renounced their name *Theosophists*; for every body knows that Buddhism is an atheistic form of religion and these learned Buddhistic professors glory in announcing their निरेश्वर मत (atheism) to their students in the third year of their curriculum and after all they are unable to remove all traces of a God as is evident from the above mentioned answer of the young priests I received at Galle. It appears that the mind of man is incapable of entertaining the notion that there is no God. A God it must have, true or false. The Theosophists seem to be aware of this and one of their sophistical strategems consists in becoming all things to all men. They come to this land to sit at the feet of Dayanand Swami and imbibe the instructions he had to give them on the polytheism of the Vedas. At Calcutta they would fain hope to be regarded as Brahmos, and now in Ceylon they find it as convenient to identify themselves with the Buddhists!!! They are dreadfully annoyed with the missionaries and mission work. To abuse them and their work, pays them well. It is a passport to get into native society whether in Ceylon, Western or Eastern India. However we need not be afraid of them as long as they go on abusing. Had it not been for missionary operations throughout the country they would have found it very hard to get on. Suppose they had come out when Ward, Marshman and Carey came, what chance was there for them? But where was theosophism in those days? In England? The United States? Perhaps in infidel France.

I have of late been going over the admirable series of books on "Non Christian Religions" written by men who are thoroughly conversant with the systems of religion they are writing on. As I finished one book after another the text that suggested itself to me once and again was that "the world by wisdom knew not God."

Here we are at Pinang on the 11th of the month at about 8 o'clock. I mean to go on shore to see if any regenerating influences are at work in this far isle of the Gentile nations. They were called upon to rejoice by the evangelical prophet 750 before the advent of the Messiah, and, if so, surely there ought to be those who go about preaching the word of life on the island. With warmest love to yourself and enquiring friends, I remain ever yours affectionately.

NARAYEN SHESHADRI.

DEAR BROTHER,—Will you kindly allow me to notify your readers that the Inskip party, from America, have started on their "*Round the World Tour for Jesus*," and, God willing, will arrive in Bombay about the end of November to commence a series of special Religious Services in India.

I would therefore request that in the meantime, all who are interested in the Lord's work, will give themselves to *fervent* and *continuous* prayer, that the mission of these Christian workers may result in a mighty Pentecostal revival. Already, God is graciously visiting us in Bombay with the droppings of His grace, and last Sunday evening we were made glad by the fact that seven blood-bought souls (six of them, promising young men) were moved by the Divine Spirit, to come out from the world, and openly seek the Saviour. If there be "joy in heaven over *one* sinner that repenteth," how the heavenly courts must have rang again, when these *seven* were seen kneeling in penitence at the foot of the cross. O! that the Church on earth would only enter into fuller sympathy with the Good Shepherd who, when He hath found the lost sheep, cries out to His friends and neighbours "Rejoice with me for I have found my sheep, which I have lost," and thus "sees of the travail of His soul and is satisfied."

And let us not wait until the coming of these workers from abroad, before we expect the plentiful showers of blessing, but let us even now claim the fulfilment of the Divine promises.

"Say not ye, There are yet four months and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest."

Brother, Sister, go then work *to-day* in the Master's vineyard, for "he that reapeth receiveth wages, and gathereth fruit unto life eternal."

"*He that winneth souls is wise, and they that turn many to righteousness shall shine as the stars for ever and ever.*"

Yours

ISAAC F. ROW.

SIR,—I was pleased to see your article on "the unity of creation," and fully appreciated your complete statement of that unity. But it is my opinion that too much stress is sometimes put on arguments in favour of the existence of God. Dr. Caird in his work (which you referred to) points out the insufficiency of the common arguments: and common experience proves that such arguments do not convince men who deny the existence of God. It appears the truer way to regard belief in this grand doctrine as one of the fundamental beliefs, or principles of our nature since in the great majority of men such a belief exists, and since clearly that belief has not been brought about by argument. Further the common arguments rather assume than prove the existence of God: for what they do is to show how certain attributes do belong to God. In the unity of creation the *believer* can see the unity of God; in the heavens his divine glory: and in the creation his eternal power and godhead, while in conscience he sees proof of the divine justice. Again, you cannot conclude to a Final cause of *infinite* perfections from even a great number of *finite* cases of design.

Where the sense of the divine existence is wanting, nothing but the Spirit of God can bring it back; and certainly the Spirit may bless the means used by believers when they present arguments to the unbelievers, but in this case the insufficiency of the arguments *in themselves* clearly appears.

Again the doctrine of the fatherhood of God, at least in any true sense, as implying more than creative attributes, and involving a living personal relation to his children, is not given by the light of nature: it is taught to the world only by Christ.

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* *Pradakshina* is a religious rite in which a person goes round and round an object, *Nagar* means city; *prithwi*, the earth.

My conclusion would then be this, that we cannot conclude to the existence of a God of infinite perfection except by means of revelation; and that apologists would stand on stronger ground if they took up the position of Dr. Caird.

I am, yours truly,
ALPHA.

NOTICES.

RECEIVED for Grant Road M. E. Church from T. B. C. Rs. 5; Mrs. W. 10; Mrs. B. 3.

APPOINTMENTS for to-morrow: Grant Road: 8-30 A. M. I. F. Row; 6 P. M. G. Bowen. Dean Lane, Fort: 11 A. M. S. Smith; 6 P. M. I. F. Row. Mazagon, 11 A. M. & 6 P. M. W. J. Gladwin. The Lord's Supper will be administered at each place after the evening sermon.

MONTHLY meeting of the Y. M. C. A. Friday next at 8-30 P. M. at the Gen. Assembly's Institution, Calbadevi.

Epitome of News.

SATURDAY, JULY 24.

—Press Commissioner: Cabul, July 22.—At five o'clock, to-day, a durbar was held, and was attended by all the principal Chiefs and Sirdars of Cabul and its neighbourhood. A deputation was present on the part of Abdul Rahman. Sirdar Abdul Rahman Khan was publicly and formally recognized as Ameer of Cabul on the part of Her Majesty's Government.

—Geo. Nairns was executed yesterday in Calcutta.

—*Times of India*: The visit of the Empress Eugenie to Natal to visit the scene of the Prince Imperial's death was "celebrated by balls, reviews and races." How very appropriate!

—On the occasion of Abdul Rahman's first visit to Cabul some sixteen years ago, the women of the city used to sing songs in which the Sirdar's cruelty and tyranny were depicted in sufficiently glowing terms. It is a matter of history, says the Lahore paper, that the short reign of the Turkestan faction—of which Mahomed Afzul Khan and his son Abdul Rahman were the leading spirits—was intensely unpopular with the Cabulis. A not uncommon punishment in those lively times was burying alive.

—*Bombay Gazette*: A shocking accident occurred at the Port Trust Warehouses yesterday morning. A rack used for storing bars of iron fell upon, and killed four workmen on the spot. Three other men were severely injured. At the inquest held yesterday afternoon before Dr. Blaney it was stated that some pieces of wood which usually supported the rack had been removed by the workmen who were repairing it, because they were in the way. A verdict of accidental death was returned.

—The writer of the following has confounded a meteor with a comet. "An extraordinary astronomical phenomenon is reported from Viziangrum. A correspondent writes that on the evening of the 20th inst., about half past eight o'clock, a very luminous comet, which he estimates at some twenty yards in length, traversed the sky from south to north. The time occupied from the appearance to the disappearance of the body is stated to have been about three-quarters of a minute, "the whole of the village as well as the surrounding locality was set ablaze to an extent I am unable to describe." Furthermore "four minutes after the falling of the comet, a distant thunder like that of the discharge of artillery was heard for about two minutes."

MONDAY, JULY 26.

—Press Commissioner: Kabul, July 23.—To-day being Friday, the *khutba* was read and prayers offered on behalf of the new Amir. An address was read by the chief Kazi, reviewing the whole course of English relations with Afghanistan from the time of Dost Mahomed Khan, showing that our action throughout has been disinterested, and that we have now proved ourselves people of our word in restoring a Mahomedan ruler although we were in full possession of the country. The ceremony was attended by several thousands of people of all classes. The *khutba* in the name of Abdul Rahman was received enthusiastically, the blessing of the people being continued for several minutes. All sections of Kizzailbashes were present, also traders artizans, and many members of the Barakzai family.

—A Poona telegram says:—The death of Mr Ganesh Wassudeo Joshi, the founder of the Poona Sarvajanik Sabha, a popular and energetic native, took place yesterday at 12 o'clock noon.

—The steamer Queen Victoria, 1,384 tons, Caption Sangeter, which left Calcutta on the 13th ultimo, for London via the Canal, has not since been heard of. The Queen line orginally comprised four steamers, the Victoria, the Margaret, the Elizabeth, and the Queen Anne. The two last named foundered,

—*Bombay Gazette*: An old Government servant died at Poona on the 23rd inst., in Mr. W. T. Kinchella, a pensioner, of the Millitary Board Office, who had served Government for upwards of thirty years.

—The High Court have decided that the B. I. S. N. Co. must give Mrs. Hamilton and children Rs. 14000 damages for the death of Mr. H. by accident on one of their steamers.

—On the 29th of May last seven men were washed overboard and lost, from the Ship *Star of the Sea*, lat. 39 S. long. 66 E.

—*The Star in the East*, the new Calcutta weekly, does not rate highly the present influence of Missionary Institutions. It says: "Is it creditable, from a mere literary point of view, that a University should give an Honours degree in English Literature to men who have little or no acquaintance with the English Bible? Shakspeare's works without Hamlet would not be more incomplete than English Literature without the Bible. One of the main evils wrought by our University system is this, that no subject not in the schedule of the University Examinations, has the least interest or value for native students. In English Universities, men striving for the highest places in special departments of learning, will yet step aside to concern themselves with matters of scientific or literary interest, as the case may be; but this is not so with the Indian student. With him, every moment is lost and every energy misapplied, that is not absolutely and exclusively confined to the text-books in which he is to be examined. The education was of a different stamp before the days of the University. In the days of Dr. Duff and other educationists, it was possible to turn out finished scholars, who, among their other acquirements, possessed a good knowledge of Christianity; but now it is difficult to keep the Bible classes in our Missionary Institutions from being associated in the minds of the pupils with weariness and disgust. And why; Because the knowledge of the Bible only indirectly pays in the examinations; and, in the opinion of those who do not see the reflex influence its study must have upon other literary studies, it does not pay at all. If this be indeed so, the question is, whether Missionary Institutions have any longer a *raison d etre*. It is, at all events, hardly worth while to hold our colleges identified with a University system which compels them to turn out shallow talkers in the place of modest, thoughtful scholars, and which is responsible, we fear, for much of that want of moral earnestness that characterizes the educated young men of the present day."

Our contemporary adds: Now, it appears to us that the Rev. Mr. Hastie, of the General Assembly's Institution, has, in his letter already noticed in these columns, made an admirable attempt to remedy this state of things, and to encourage the earnest study of Christian truth. He proposes that "Theology as the Science of Religion" should be introduced as one of the subjects for proficiency in which the degree of M.A. may be given. His scheme empraces three subjects:—

I. Natural Theology.
II. The Scriptures of a Classical Religion [Hinduism, Buddhism, Parseeism, Mahomedanism, Judaism, Christianity.]
III. Comparative Theology.

—*Overland Mail*, July 9: Notices of action have been served on Mr. Bradlaugh for voting when disqualified, thus subjecting himself to a fine of 500*l.* each time he votes.

The report of the Court of inquiry on the Tay Bridge disaster has been published. The conclusion is that the bridge was badly designed, badly constructed, and badly maintained, for all of which defects Sir Thomas Bouch is mainly to blame.

Amongst the deaths recorded this week are:—Viscountess Bangor; Lady England; Sir F. Vincent; Major-Gen. T. R. Crawley; Lieut. H. Harrison; and Mr. Pierce Egan.

A new main, three feet in diameter, was being laid down by the Gas Light and Coke Company, and the new pipes were on Monday evening connected with the existing main, but before leaving for the night one of the men tested it by the application of a light. Now it is well known that when a hole is made in a gas-pipe filled with gas and a light is applied there will be no explosion, but if the atmospheric air is mixed with the gas, then an explosion will occur—this, from what we at present know, was the cause of the disaster.

For nearly a mile and a half Tottenham Court Road, with the adjoining streets, was torn up by the force of the explosion, the road-stones being hurled over the housetops and the heavy paving-stones forced in all directions. Great damage has been done to property near to the scene of the disaster, and many houses have been literally bombarded by paving-stones. In fact there is at the present moment an excellent opportunity for Londoners to get some idea of the effect of the bombardment of a city. The loss to life and limb has however, been astonishingly small—two killed and seventeen injured—in proportion to the magnitude of the calamity.

A testimonial consisting of a silver soup tureen, a purse of 650*l.*, and a book containing the names of the subscribers—the Prince of Wales heading the list—has been presented to the Rev. John Russell, well known in the hunting world,

The Sunday School Centenary celebration was brought to a close on July 3, when a statue of Robert Raikes was unveiled upon the Thames Embankment by the Earl of Shaftesbury.—

TUESDAY, JULY 27.

—*Times of India*: Mr. Pease, M.P., and the Editor of the *Bombay Guardian* will be glad to learn that Mr. C. T. Buckland, of the Board of Revenue, has gone to Aligarh, to confer with the local opium authorities on the extension of the opium cultivation in Aligarh and some of the adjacent districts.

—Dr. Blaney held three inquests on Sunday on suicides in Bombay, in one of which "a Parsee lad" is said to have hanged himself, because his mother refused to allow him to go to Bassein. In another case the deceased, "a Parsee servant," poisoned himself in consequence of his master having reprimanded and fined him for spoiling a pair of spectacles!

—The *Weekly Register* mentions four Ritualistic churches in England which within the last few years have taken from the Anglican Establishment 23 clergymen and given them to the Roman Catholic Church.

In June last there died in Berlin, at the age of sixty-two, Professor Karl Wilhelm Nitsch, of the Chair of History in the University. Among the more prominent achievements of this scholar may be honourably mentioned his "Polybius," "The Gracchi," and "Die Romische Annalistik."

Natural caverns of enormous size—one being 600ft. long—have been discovered within the last few days in the neighbourhood of West Harptree, near Wells, in Somerset. The investigations are still being carried on, and the discoveries have excited some interest among antiquaries and archæologists.

The British Museum has received five boxes of antiquities from Babylon, the results of the excavations. Amongst the recent arrivals are some tablets containing the names Kandalanu and Nabonatsir, the Kinneladanos and Nabonassar of the Canon of Ptolemy, the last the celebrated monarch of the era dating from B.C. 747.

Wednesday, July 28.

—The *Statesman* is informed that the Church Missionary Society intend to close one of their institutions at Allahabad—St. Peter's College—at the end of this month.

—A Poona paper says: We hear that His Excellency the Governor, Sir James Fergusson, when visiting the Jails ordered three convicts, who were sentenced to transportation, to be released. (This is contradicted on the best authority.)

—Switzerland has voted against disestablishment.

—Sir Richard Temple has written a book entitled India in 1880.

—Correspondent of the *Bombay Gazette*: "A number of your Roman Catholic readers may have heard the rev. minister in the Cathedral at Kalbadevie anathematize certain parties, forbidding all Catholic priests from administering to them holy sacraments, and the rites of a Christian burial, and all this on account of their allowing the other day the marriage of their niece with a Protestant in the Church of England, which step they were compelled to take owing to the constant refusal of the Roman Catholic Bishop and clergy to perform the marriage ceremony.

—Eight persons lost their lives at the Punderpur fair. Four are said to have been drowned in the river (Chundrabhagab) and four were crushed to death amongst the crowds of people in the temple.

Thursday, July 29.

—This morning, at one o'clock the Government of Bombay communicated the following to the papers: Intelligence was received this morning by the Government of what was termed the annihilation of General Burrows' brigade, and that General Primrose had withdrawn his troops into the citadel of Kandahar. It commands the cantonment and the whole of the city, and is well armed.

Latter in the day it was known that fragments of the defeated troops were arriving at Kandahar, and that Ayub Khan's force amounted to twelve thousand men. No further details have been received, as the telegraph was interrupted on this side of Kandahar about midday, but Generals Primrose and Phayre had been in constant communication during the morning, and a force will be at once taken forward by the latter for the relief of Kandahar, while considerable reinforcements have been for some time moving up the Bolan Pass. The Government of India are taking active measures to strengthen General Primrose's force.

—The P. and O. s. s. Kashgar, from Southampton for Bombay, has struck against the pier at Suez, and must go into dock. Mails and passengers will be transferred to the Pera.

—The str. *Lombardy* with English Mails, left Aden for Bombay, Wednesday, 8 a. m.

—*Times of India*; Madras, 28: Yesterday, at Rangoon, Sergeant Quinn was comitted to the Sessions for complicity in the commissariat frauds. Sergeant Kelham was arraigned, charged with receiving, as allowance, presents at Thayetmyo. Conductor Minty was arraigned on similar charges.

On Sunday, Taman Dhora, one of the two Rumpa rebel leaders, was shot by a police officer and died on Monday. It is believed the disturbance will now be rapidly quelled.

—It is reported that the Church Missionary Society has received £1,000 from the Rev. E. H. Bickersteth to start a mission among the Bheels in the hills of Central India.

—News has been received in this country of the death a few days after the mail left of Sir Cecil Beadon, formerly Lieutenant-Governor of Bengal. The deceased was educated at Hailebury College and entered the Bengal Civil Service in 1836.

—In connection with Lord Hartington's reply to the deputation asking for repeal of the Vernacular Press Act, the Lahore paper wonders "whether the Indian Secretary may have said any thing in reference to a 'Vernacular' paper which is being printed in Constantinople for distribution among the Mahomedans of India, and for the purpose of enlisting their sympathies on the side of the Sultan, in the very serious questions which are widening the breach between England and Turkey, and hurrying on the advent of the next great war."

—A Poona paper says that the late Mr. E. D. Sassoon left a legacy of Rs. 10,000 for the establishment and maintenance of a lying-in ward at the Sir David Sassoon Hospital, Poona.

Friday, July 31.

—The following telegram has been received by the Governor of Bombay from General Phayre:—

Quetta, July 29.—In reply to your Excellency's telegram the following are the notes of a conversation had yesterday morning at the telegraph office between General Primrose and myself just before the wire was cut. General Primrose said—"I received your telegram of last night. Anxious to see you coming in as large force as you can. Small parties Burrows's force arriving. It would appear they were pursued only three or four miles. Have not yet ascertained our losses, but fear they have been severe. Two guns lost. Have sent out Brooke to assist and bring in stragglers. They are very strong in artillery; have 35 guns, which they work well. Killed: Osborne (Lieutenant), R. H. A.; Roberts (Captain), 66th; Aslett (Lieutenant), 1st Grenadiers; Smith (Captain), Justice (Lieutenant), Cole (Lieutenant), Jacob's Rifles; Owen (Lieutenant), 3rd Cavalry. "Wounded: Anderson (Lieutenant-Colonel), 1st Grenadiers, severely; Blackwood (Major), Royal Horse Artillery; Lynch (Lieutenant), 66th; Mayne (Captain) and Reid (Leiutenant), 3rd Cavalry. This is all we know of at present. Burrows all right. Dr. Harvey brought news of battery that only two guns had been taken. The other guns are coming in. Following officers have come in:—Colonel Mainwaring, Eaton, Burroughs, Harvey, Geoghegan, Oliver, Griffith, Whittuck, Dane. Also the Wali."

—Fall of rain in the Fort, to date, 41 in.

—Mr. J. Elphinstone becomes Collector of Colaba in the place of Mr. T. Bosanquet, resigned.

—Deaths last week, 359.

—*Home Mail*: Since the appearance of certain adverse criticisms of Ouida's book, "Moths," and the letter from the authoress in the *Times*, the sale of the novel has, as a matter of course, vastly increased, and no doubt Ouida is busily engaged upon another novel written in a similar vein. She has made somewhere about £50,000 by her books and can obtain £2,000 down for a new work from her London publisher.

Selections.

HINDU WIDOWS.

(From an article by Rev. Jas. Payne, Calcutta, in the *Indian Evangelical Review* for July:)

In certain cases the Hindu Religion allows re-marriage. If the husband die, or if he go away and be not heard of for twelve years, or if he change his religion, or if he become a devotee, or in certain other cases, *theory* allows re-marriage, but *practice* is quite otherwise. Among the lower classes some widows do re-marry, but among the middle and higher classes the re-marriage of widows is forbidden. No family can allow the re-marriage of a widow without being subjected to heavy social penalties.

The widow must eat but one meal of rice in twenty-four hours, and that of a particular kind; no fish, no animal diet, no sweetmeats from shops, no curds, no oil, no beetlenut. Twice a month she must fast twenty-four hours, besides many other fasts during the year. There are particular times when she is obliged to fast for two or three consecutive days. The fasting of ordinary days may be mitigated by taking a little fruit, or milk, or barley, but if she be dying of thirst on a fast day, she dare not touch a drop of water. If a dying widow ask for water on a fast-day, a few drops are dropped into her ear. At certain times she should eat her food off the bare floor. If she be touched while eating, she must leave her food, and she loses it for that day. The sufferings of fast-days are very great in the hot season: not so bad in the cold weather. The eyes burn and become dim, the feeling of hunger is great, the mouth is parched with thirst, the hands and body burn and are uncomforlable. Years of habitual fasting do not take away these distressing feelings.

The widow must not do her hair as when her husband was alive. She must shave her head on appointed occasions. She must wear no ornament of any kind, nor coloured clothing, but must dress in common white cloth. She must, after the death of her husband, for a time, sleep on the bare floor without even a pillow. At appointed times she should bathe in the Ganges. She should make many pilgrimages, attending to certain religious ceremonies day and night. She should give to the priests such food as her husband liked when he was living. Strong or weak, she must observe the appointed ceremonies.

In some few cases the austerity of life is delayed or diminished. In the case of a much loved or only daughter, or favourite daughter-in-law, or where the parents are not strict Hindus, if a girl become a widow before she is twelve years of age, she is not required to observe the rules laid down for widows. but continues living in the house like a married woman, until she, of her own accord, accepts the hardships of widowhood. In some cases widows are being educated: a few widows have commenced to earn a livelihood by teaching. The enlightenment so generally diffused of late, in some instances, leads to more considerate treatment of widows.

Notwithstanding indications that the sorrows of Hindu widows are in some instances diminishing, cases frequently come to notice showing what is still possible. Not long ago, a girl of nine years old became a widow. Her mother died when she was but five years old. Her father was a strict priest. He thought that his daughter must observe the great fast-days in each month else a curse might come upon the family. He knew that the girl would not be able to keep the fasts, so when the fast-days came, he gave her a good meal early in the morning, then locked her in a room and did not open the door until the next morning. The child would be found lying exhausted on the floor. This is an extreme case, but for that very reason it shows the more clearly what is demanded of the Hindu widow.

A more common case is, that, amid many temptations and solicitations, young widows are led astray. The only daughter of respectabe poor parents was a pupil in a girls' school in the suburbs of Culcutta. Her boy husband died of cholera before the marriage ceremony was quite finished. The girl continued to live with her parents and to attend school. When she was twelve years old her parents thought her too big to continue at school, but their objection was overcome by the girl being employed and paid as a pupil teacher. She worked as a teacher for about five years, and amid many temptations continued good and steady. However, in the early part of this year a zemindar bribed the parents with, to them, a large sum of money. The disability to marry that beclouded this young widow's life, and the sentiments concerning widows that commonly prevail, exposed her to temptation after temptation, and eventually facilitated her fall.

Isolation and harsh treatment not infrequently induce melancholy, despair, or desperation. In the earlier part of this year, a tall, thin, Hindu widow entered a Bengali girl's school in Calcutta, saying,—"I have come to be one of you." She was spoken to by English and Bengali Christian ladies. As her knowledge of Christianity was very limited she was advised to go back home and from time to time obtain instruction. She could not be prevailed upon to go back. The hardships of her brothers' house had distressed her, and her property had been taken from her. She said she was wretched, adding,—"I have come here because I have heard that Christianity is merciful. I mean to stay here, I will not go away." Her brothers were communicated with. They represented their sister as mad and, like mad persons, most adverse to those most kind to her. The elder brother said that she had always received the greatest kindness and would always be treated with kindness. He so represented his sister's madness and professed such kindness, that, when she refused to go with her brothers and other relatives, they were allowed to take her by force to a carriage standing at the door. But alas! the kind elder brother kicked his sister as she was being taken to the conveyance, and struck her heavily with his fist as she was entering it. He was of course rebuked there and then.

Instances are occurring which show that Hindu widows who have wandered from the paths of rectitude, can be reclaimed by the love of Christ. Such a one was baptized in the earlier part of this year. A missionary lady had visited her and taught her. She appeared to be a Hindu wife, but she was really much as that woman was to whom the Saviour said, —"he whom thou now hast is not thy husband." And like that woman of Samaria, she has recognised the Christ and been found of Him.

The ordinary good and virtuous Hindu widow welcomes the gracious words of the gospel and thankfully accepts the deliverance which Christ offers. A Bengali Christian lady in the course of a conversation as to her own experience when a Hindu widow, said,—"I became a widow when I was twelve years old. My father was a priest, and when I began to fast he fasted with me to enconrage me. I was a Hindu widow for twelve years, and have a vivid remembrance of the sorrows of that time. The fasting was very hard; to fast twenty-four hours in the hot season without food or water is almost unbearable. Though I fasted regularly all those years I never got used to it. I had to do all sorts of menial work and to bear taunts that sometimes tempted me to give abuse in return. My own brother has said, when suddenly meeting me, 'O, I have seen the face of that childless widow, I must make an atonement.' I remember being once so provoked as to reply, 'As sure as I worship the gods, your own daughter shall be a childless widow, and you shall look upon her face.' I was provoked to this wicked speech. I was one day seated at the foot of a tree and heard my little nephew, who was on the roof of the house, reading the Psalms of David. I did not then know what the book was. As I listened, the words so entered my mind that I went up on the roof to my nephew. He was alarmed when he saw me and hid the book under him. I asked him what book he was reading. He said, 'You won't tell if I tell you.' I replied, 'No. Why?' He said, 'Because it is a Christian book. Mother tore up one book like this and threw it in the mire. If she should know I have this, she would destroy it and beat me,' At my request he read three or four psalms to me. I can never forget them. I determined to go to those who followed that book. I waited three years before I found the opportunity.'

The Hindu community itself is taking no steps to improve the condition of Hindu widows, nor is the legislature doing anything. The government put down infanticide and suttee, but it has not yet taken any steps to discourage child marriage. The Hindu community debated the subject of widow marriage, but scarcely any such marriages take place. They talked and wrote much about the evils of child marriage, but child marriages are the universal practice. The Native community, like other communities, get occupied with different questions at different periods. At one period, religious subjects were much debated, then social reforms came into fashion, but for the last three or four years politics have been uppermost. If child marriage could be condemned in practice as it has been condemned in words, and if Hindu widow re-marriage could be as honestly approved generally, as it has been eloquently advocated by a few, then hope of the Native community reforming itself in the matter of the Hindu widow's hard lot, might be entertained. But no ground for such hope is visible.

The Hindu widow must look to the Church of Christ for deliverance. Hindu widows are superstitious. they need enlightenment; they are bound hand and foot amid social entanglements, they need to be freed; they are dependent on persons for support who often regard them as a burden and a curse; they need in many cases to be put in the way of earning an honest living. All this is a work of vast magnitude. To faith alone does its accomplishment seem possible. However, events are proving that there is faith now, like to that of the prophet who said,—"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and streched-out arm, and there is nothing too hard for Thee."

Miscellany.

—Rev. W. F. Gooch at the Mildmay Conference:

We may learn a lesson from an anecdote told by the departed William Jay, of Bath, of whom we have all heard. He was taking a walk one morning after his wonted custom, when a countryman met him, and, in the country fashion, knowing him, saluted him. "Do you know, Mr. Jay," he said, "it was a very foggy morning when I left home, and I saw before me what seemed a great monster looming through the fog. Fear and anxiety began to be aroused; but, as I drew near, I felt my fear begin to vanish, and it gradually assumed the form of a man. But when I came up to him, who do you think it could be? Only my brother; and, instead of fear, I had company and pleasure." Now it is often so with us amongst our brother Christians; we are separated from them, we are in the midst of the darkness and fog of prejudice; and so we mistake them for enemies. But when we draw closer together and the fog begins to clear somewhat, they turn out to be brethren in the Lord Jesus Christ. So often as we discern in one another the beauty wherewith Christ has adorned them and us, the clear spiritual sight will look below the surface of mere externals, and as we look we see the beauty of the Lord in those with whom we are surrounded. There are many diversities, as I have said; but I love to think that, as we draw close to Him by faith, we shall see that which should far more than balance all the crookedness and all the inequalities. So we are exhorted to see with spiritual discernment, to know no man after the flesh, but after the Spirit.

Rev. J. G. Tanner, at the same: And my last hint is this: let each of us in the particular congregation to which we belong cultivate Christian fellowship. There are many of us who say continually, "I believe in the communion of saints," but where is the realization of it in practical life? Do we show this communion of saints to others? How many people of God there are who have been worshipping the Lord side by side year after year, and who yet have never spoken a single syllable to one another, who have never said a word to some of their Christian brethren to encourage their hearts. If we are seeking to glorify God in unity, these things ought not so to be. I often long to see this unity take its commencement in every Christian congregation. How little there is of real practical spiritual fellowship. Are we not all one in Christ Jesus? And it is absolutely necessary that we should be vitally joined, not only to Him, but to one another, for "the whole body is fitly joined together and compacted by that which *every joint* supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Brethren, methinks I see the man with the line of flax in his hand ready to measure the spiritual temple. I do not doubt that the temple of Ezekiel, of which this is spoken, was a figure of the Church of Christ, whatever may be its real literal meaning—as Mr. Bickersteth said, They may be "real typical realities." And so when it is expressly stated that the holy city seen coming down from heaven like a bride adorned for her husband (Rev. xxi.) is a representation of the bride, the Lamb's wife, we know it typifies to us much blessed and important truth regarding the symmetry and harmony and beauty of the Lord's body, the spiritual temple; yet it may also denote the holy city in which the scene of the marriage of the Lamb takes place. And there the Lord Jesus has no need to take in His hand a measuring rod, for all is completed and perfected; no need to take the plummet of Zerubbabel to hang down by the side of the wall, lest there be deflection of even a hair's breadth from the straight line, for the perfect Man has come, "tho Lord hath come to His holy temple." In Ezekiel he takes the line of flax and the measuring reed in his hand, and so the Lord's people are not yet made like unto the perfection of the Divine nature. Thus he applies to us the measuring line of a man, till we all come to the "perfect Man, and unto the measure of the stature of the fulness of the Christ, till we rise to the height and breadth, and length and depth, of this perfect man. Then shall we be presented without one fault, or flaw, or blemish; the Lord shall present us "to Himself a glorious Church, not having any spot or wrinkle, or any such thing, but it shall be holy and without blemish." The Lord hasten it in His own time.

TELEGRAPHIC NEWS.

London, July 22nd: Intelligence has been received that up to the 19th instant the British Residency in Basutoland had not been attacked.—To-day Lord Hartington received a deputation of native gentlemen, who presented to his lordship a memorial relating to the Vernacular Press Act, the Arms Act, and the admission of natives to the Civil Service.—In reply Lord Hartington expressed his concurrence with a considerable portion of the memorial, but he could not agree to a hasty reversal of the legislative measures of the former Government. The operation of the Acts objected to must be carefully watched, and, if necessary, re-

pealed. His lordship further said that Lord Ripon himself deprecated the hasty repeal of the Vernacular Press Act. Regarding the Arms Act, and the question of admission of natives to the Civil Service, Lord Hartington promised to take them into consideration.

Constantinople, 23rd: The Porte, replying to the Collective Note conveying the result of the Berlin Conference, asks the Great Powers to leave Larissa, Janina, and Metzovo in the possession of Turkey.—Prince Nicholas of Montenegro has recalled the Envoy representing that principality at Constantiople.

Hongkong, 23rd: Another earthquake took place at Manilla on the 21st inst., causing great damage.

London, 24th: The Great Powers have agreed to a combined Naval demonstration against Turkey in favour of the claims of Montenegro.—In the House of Commons last night a long debate took place relating to the execution of reforms in Armenia, when the Premier made a statement concerning England acting in European concert in the matter.

Constantinople, 25th: A general levy has been ordered of the Montenegrin forces.—The agitation for the union of Bulgaria with Roumania is increasing.

London, 26th: A petition is being signed by the leading Bankers, praying the Secretary of State for India to extend the coupon system to the Transfer Loan of 1879.—It is stated that the Great Powers have resolved to send an ultimatum summoning the Porte to satisfy Montenegro within three weeks.

Constantinople, 26th: An increase has been ordered in the Turkish Regulars (Nizams) in Europe up to 800 per battalion.

London, 27th: In the House of Commons last night, the Secretary of State for India, in reply to a question, made a statement regarding the recognition of Abdul Rahman as Ameer.—His Lordship said that the negotiations which had been opened by Lord Lytton had been continued by Lord Ripon, because that Sirdar was the most powerful who laid claim to the Ameership. Negotiations were once nearly broken off, but Lord Ripon, being firmly courteous, they were continued until present result had been reached.—Abdul Rahman has been apparently cordially received by the Sirdars and people at Charikar, and proclaimed at Cabul. Negotiations of a conciliatory nature continue with other Sirdars.—His Lordship further said that he hoped our troops would shortly withdraw from Cabul, first to a healthy position where the progress of events can be watched, and the tribes which have been friendly to us protected; and afterwards, in the autumn, our forces will return to India.—Lord Hartington added that no formal engagement has yet been made with Abdul Rahman as the new Ameer, and he has been informed that no negotiations are yet possible relative to Kandahar and Gundamuck. He has also been informed that no foreign Minister, or foreign interference, except British, will be allowed at Cabul.—Temporary pecuniary assistance has been promised the Ameer, and restoration of the guns taken at Cabul.—He will not be asked to receive a British Resident, but probably a Mahomedan envoy.—He has been informed that if he conforms to our advice, the British Government are prepared to assist him against unprovoked foreign aggression, and that the negotiation of a regular treaty will depend upon his conduct.—The present assistance promised is only pecuniary.—The *Times*, in a leading article this morning, says that the statement made in the House of Commons by the Secretary of State for India regarding the negotiations with Abdul Rahman will reassure both England and India, and that Lord Hartington is to be congratulated on his moderate and firm course of action, which has resulted so satisfactorily, as well as on his adoption of the main points of the policy of the former Government.—In the House of Commons last night, the Irish Compensation Disturbance Bill was read a third time and passed by a majority of 66, including Home Rule Members.—It is reported that the Queen has strongly urged the Sultan to yield to the demands of the Great Powers.—The Commander of the Mediterranean Squadron has been ordered to make a naval demonstration in the Adriatic.

St. Petersburg, 27th: The Chinese Minister is expected here shortly to resume negotiations. The last of the Russian contingent war vessels has left for the Pacific.

London, 28th: The Secretary of State for India has announced that the Brigade Force under General Burrows has been annihilated at Kandahar. No further details had reached London.

Constantinople, 28th: The Porte has promised to execute the Convention with Montenegro within three weeks.

London, 29th: The London Press urge almost unanimously that our military supremacy in Afghanistan should be effectively vindicated, and the *Morning Post* urges that Sir Garnet Wolseley should be entrusted with the leadership. The *Daily Telegraph* published this morning a paragraph, stating that the Government have decided to despatch reinforcements to India at once, and that the Viceroy has been advised accordingly. Latest intelligence from Basutoland is re-assuring.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive*, 24:

For Southampton.—Baboo S R Dass, Baboo J C Bose, Mr J H Macrae, Mr Urban Broughton, Mr J Thornhill, Mr D Lawson, Dr I K Jackson, Lieut Day, RN, Mr and Mrs Loch, Miss and Master Loch, Mr A J Ferguson, Surg-Major Flood, Lieut J J Porteous, Col Gordon, RHA, Mr G S Owen, Mr G H Stevens, Col Upperton, Mr A R A Simkins, Mr W Bignell, Mr Gompertz, Surg G L Gubbins, Lieut-Col Lawson, 59th Regt, Lieut E R N Walton, 62nd Regt, Commander A S P Woodruffe and Mr A Hunter.

For Brindisi.—Mr F H Pellew, Lieut-Col C Beadon, Major J W Macdougall, Lieut the Hon G L Bellow, Mr F C Bolton, Mr Campbell Rose, Mr C J Johnston, Mr W Ramsay, Mr H C West, Mr Lister Henry, Mr E E Sawyer, Capt W L Searle, Mr Ryall, Mr and Mrs A Smallwood and child, Mr F R Sharp, and Mr C X Cordeiro.

For Venice.—Mr C J Connell, Mr R Anderson, Mr R Bourke, Mr Tucker, Rev J J B Coles, Major-Genl the Hon D McD Fraser, CB, RA, and Mr H H Hynes.

For Suez.—Mr Luis E Degener, and Rev J M Hofer and five children.

For Aden.—Surg E Colson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khiva*, 26:

From Southampton.—Mrs Robertson and 4 children, Mr L O Smith, Col and Mrs C G Anderson, Mrs Pilcher, Mrs Montague, Major Walker, Mrs Allan, Mr G B Pearce, Col F T Humphrey and Major G E Roy.

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Domestic Occurrences.

MARRIAGE.

McCLOUGHIN—O'BRIEN—July 26th, at St. Thomas's Cathedral, by the Ven'ble the Archdeacon F. L. Sharpin, J. J. McCloughin, to Mary Kathleen, the eldest daughter of Mr. Joseph O'Brien.

DEATHS.

MARTINNANT—June 19th, at Wimbledon, London, Edward James Martinnant, Esq., late of Bombay.

BAYLY—June 29th, at Kurruchee. Gladys, daughter of A. W. L. Bayly, Lieutenant, 108th Regiment, aged 1 month and 29 days.

KING—July 23rd, at Ahmednugger, Mabel Margaret, youngest daughter of J. King, Esq., C. S. aged 3 years and 2 months.

MAIDMENT—July 24th, at Mazagon, Rachel, child of Mr. and Mrs. J. S. Maidment, aged 1 month.

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